

أَلْبَابُ الْخَامِسُ

حُرِّيَّةُ مَذْهَبِهِمْ وَعَقَائِدِهِمْ

CHAPTER FIVE

FREEDOM OF FAITH AND BELIEFS
FOR NON-MUSLIMS

١. ﴿لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾

1. *There is no compulsion in Dīn (Religion). Surely, the guidance has been evidently distinguished from error.*¹

٢. ﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ

عِلْمٍ﴾

2. *And, (O Muslims,) do not abuse these (false gods) that these (polytheists) worship besides Allah, lest these people should (also, in retaliation,) revile against Allah's Glory wrongfully due to ignorance.*²

٣. ﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ

إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦءَ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ ٱللَّهِ

فَإِن تَوَلَّوْا۟ فَقُولُوا۟ أَشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ﴾

3. *Say: "O People of the Book, come to that matter which is common between us and you (namely that): we shall worship none other than Allah, and we shall not associate any partner with Him. Nor shall any of us take one another as Lords apart from Allah." Then if they turn away, say: "Bear witness that we are but Allah's obedient servants (Muslims)."*³

¹ Qur'ān 2:256.

² Ibid., 6:108.

³ Ibid., 3:64.

٤. ﴿وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

4. *And whatever (sin) each soul earns, (its evil outcome) falls back upon it. And no bearer of burden will bear another's burden.*¹

٥. ﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ
الْنَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ﴾

5. *And had Allah so willed, certainly all inhabitants on the earth would have believed. (When your Lord has not made them believe by force,) will you coerce the people until they become believers?*²

٦. ﴿وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا
أَعْتَدْنَا لِلظَّالِمِينَ نَارًا﴾

6. *And say: "(This) truth is from your Lord. So whoever desires may believe and whoever desires may deny." Indeed, We have prepared for the wrongdoers the Fire (of Hell).*³

٧. ﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْدِمَتْ صَوَامِعُ وَبِيَعٌ
وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا﴾

7. *And had Allah not been repelling one class of human society by the other (through progressive struggle and persistent toil), the cloisters, synagogues, churches and mosques (i.e., religious centres and places of worship of all religions) would have been ruined where Allah's Name is*

¹ Ibid., 6:164.

² Ibid., 10:99.

³ Ibid., 18:29.

abundantly commemorated. ﴿¹

٨. ﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۖ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ﴾

8. ﴿So, continuously admonish them, for you are but an admonisher. You are not imposed upon them (as) an oppressor and persecutor.﴾²

٩. ﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

9. ﴿(So) you have your dīn (religion), and I have my Dīn (Religion).﴾³

HADITH

٥٣/١. عَنْ عِدَّةٍ (وعند البيهقي: عَنْ ثَلَاثِينَ) مِنْ أَبْنَاءِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، عَنْ آبَائِهِمْ دِينَهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: أَلَا مَنْ ظَلَمَ مُعَاهِدًا، أَوْ انْتَقَصَهُ، أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ، أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طَيْبِ نَفْسٍ فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَامَةِ. رَوَاهُ أَبُو دَاوُدَ وَابْنُ أَبِي شَيْبَةَ وَذَكَرَهُ الْمُنْذِرِيُّ وَالْعَجْلُونِيُّ وَقَالَ الْعَجْلُونِيُّ: إِسْنَادُهُ حَسَنٌ.

53/1. It is related by a number of the Companions' sons (about thirty of their sons, as reported by al-Bayhaqī), on the authority of their nearest relatives, that Allah's Messenger ﷺ said:

"Beware! Whoever wrongs a non-Muslim citizen, or diminishes any of his (religious, social, economic, political and cultural) rights, or loads him with more (work) than he can bear, or takes anything from him without his consent, I shall plead on his [the latter's] behalf on the Day of Resurrection."⁴

¹ Ibid., 22:40.

² Ibid., 88:21-22.

³ Ibid., 109:6.

⁴ Set forth by •Abū Dāwūd in *al-Sunan: Kitāb al-kharāj wa al-imāra wa al-*

Reported by Abū Dāwūd and Bayhaqī and cited by al-Mundhirī and al-ʿAjlūnī. According to al-ʿAjlūnī: "It has a fine chain of transmission."

٢/٥٤. عَنْ ابْنِ إِسْحَاقَ قَالَ: وَقَدْ عَلَى رَسُولِ اللَّهِ وَفَدُ نَصَارَى نَجْرَانَ بِالْمَدِينَةِ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ النَّدَى قَالَ: لَمَّا قَدِمَ وَفَدُ نَجْرَانَ عَلَى رَسُولِ اللَّهِ دَخَلُوا عَلَيْهِ مَسْجِدَهُ بَعْدَ الْعَصْرِ، فَحَانَتْ صَلَاتُهُمْ، فَقَامُوا يُصَلُّونَ فِي مَسْجِدِهِ، فَأَرَادَ النَّاسُ مَنَعَهُمْ، فَقَالَ رَسُولُ اللَّهِ: دَعُوهُمْ فَاسْتَقْبِلُوا الْمَشْرِقَ فَصَلُّوا صَلَاتَهُمْ. رَوَاهُ الْبَيْهَقِيُّ وَابْنُ سَعْدٍ وَابْنُ هِشَامٍ.

54/2. According to Ibn Ishāq:

"A Christian delegation from Najrān came to meet Allah's Messenger ﷺ in Medina. Muhammad b. Ja'far b. al-Nadā b. al-Nadā said that they reached the Prophet's mosque after the 'Aṣr prayer. It was their prayer time so they stood up in the Prophet's mosque to perform their religious service. People tried to stop them but the Messenger of Allah ﷺ said: 'Leave them be.' They faced eastward and performed their rituals (prayers)."¹

Reported by al-Bayhaqī, Ibn Sa'd and Ibn Hishām.

٣/٥٥. عَنْ عُبَيْدِ اللَّهِ ابْنِ أَبِي حُمَيْدٍ، عَنْ أَبِي الْمَلِيحِ الْهَدَلِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى أَهْلَ نَجْرَانَ وَكَتَبَ لَهُمْ كِتَابًا (فَمِنْهُ) وَلِنَجْرَانَ وَحَاشِيَتِهَا ذِمَّةُ اللَّهِ وَذِمَّةُ مُحَمَّدٍ النَّبِيِّ رَسُولِ اللَّهِ، عَلَى دِمَائِهِمْ وَأَنْفُسِهِمْ وَأَرْضِهِمْ وَأَمْوَالِهِمْ وَمِلَّتِهِمْ وَرَهْبَانِيَّتِهِمْ

fay [The Book on the Land Tax, Leadership and Spoils Acquired without Fighting], chapter: "Taking One Tenth from Non-Muslim Citizens When They Do Business," 3:170 §3052. •al-Bayhaqī in *al-Sunan al-kubrā*, 9:205 §18511. •al-Mundhirī in *al-Targhib wa al-tarhib*, 4:7 §4558. •al-ʿAjlūnī in *Kashf al-khafā*, 2:342.

¹ Set forth by •al-Bayhaqī in *Dalā'il al-Nubuwwa*, 5:382. •Ibn Sa'd in *al-Tabaqāt al-kubrā*, 1:357. •Ibn Hishām in *al-Sīra al-Nabawiyya*, 2:239-240. •Ibn Kathīr in *al-Sīra*, 4:108. •Ibn Qayyim in *Zād al-ma'ād*, 3:629.

وَأَسَافَتِهِمْ وَغَائِبِهِمْ وَشَاهِدِهِمْ وَبَعْثِهِمْ وَأَمْثَلَتِهِمْ، لَا يُعَيَّرُ مَا كَانُوا عَلَيْهِ، وَلَا يُعَيَّرُ
حَقٌّ مِنْ حُقُوقِهِمْ وَأَمْثَلَتِهِمْ، لَا يُقْتَنُ أَسْقُفٌ مِنْ أَسْقُفِيَّتِهِ، وَلَا رَاهِبٌ مِنْ رَهْبَانِيَّتِهِ،
وَلَا وَاقِفٌ مِنْ وَقَافِيَّتِهِ، عَلَى مَا تَحْتَ أَيْدِيهِمْ مِنْ قَلِيلٍ أَوْ كَثِيرٍ، وَلَيْسَ عَلَيْهِمْ رَهَقٌ.
رَوَاهُ الْبَيْهَقِيُّ وَابْنُ سَعْدٍ وَذَكَرَهُ كَثِيرٌ مِنَ الْأَئِمَّةِ.

55/3. 'Ubayd Allah b. Abī Ḥumayd reported on the authority of Abū al-Maliḥ al-Hudhalī that when Allah's Messenger ﷺ reconciled with the people of Najrān, he concluded an agreement with them (in which it was written):

"Indeed, Najrān and her allies are under the guarantee and protection of Allah ﷻ and Allah's Messenger ﷺ in regard to their blood, lives, lands, assets and religion. This includes their priests, monks, those who are present amongst them and those who are absent, and others amongst them, and their delegations and the like. They shall not be forced to change their faith and no right of theirs shall be forfeited. No monk, priest or attendant amongst them should lose what is in his possession, be it plentiful or scarce, and no fear or danger should threaten them."¹

Reported by al-Bayhaqī, Ibn Sa'd and cited by many imams.

٤/٥٦. عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ أَبَا بَكْرٍ ﷺ لَمَّا بَعَثَ الْجُنُودَ نَحْوَ الشَّامِ
يَزِيدَ بْنَ أَبِي سَفْيَانَ وَعَمْرُو بْنَ الْعَاصِ وَشَرْحِبِيلَ بْنَ حَسَنَةَ، جَعَلَ يُوصِيهِمْ
فَقَالَ: وَلَا تُغْرِقَنَّ نَخْلًا وَلَا تُحْرِقَنَّهَا وَلَا تَعْفَرُوا بِهِمَةَ وَلَا شَجَرَةً تُثْمِرُ وَلَا تَهْدُمُوا
بَيْعَةً وَلَا تَقْتُلُوا الْوِلْدَانَ وَلَا الشُّيُوخَ وَلَا النِّسَاءَ وَتَسْجِدُونَ أَقْوَامًا حَبَسُوا أَنْفُسَهُمْ
فِي الصَّوَامِعِ فَدَعُوهُمْ وَمَا حَبَسُوا أَنْفُسَهُمْ لَهُ.

¹ Set forth by al-Bayhaqī in *Dal'īl al-Nubuwwa*, 5:359, 389. •Ibn Sa'd in *al-Ṭabaqāt al-kubrā*, 1:288, 358. •Abū Yūsuf in *Kitāb al-kharāj*, p. 78. •Abū 'Ubayd al-Qāsim b. Sallām in *Kitāb al-amwāl*, pp. 244-245 §503. •Ibn Zanjawayh in *Kitāb al-amwāl*, pp. 449-450 §732.

رَوَاهُ الْبَيْهَقِيُّ وَالطَّحَاوِيُّ وَابْنُ عَسَاكِرَ وَذَكَرَهُ الْهَنْدِيُّ.

56/4. According to Sa'īd b. al-Musayyab رحمته الله, Abū Bakr al-Ṣiddīq رحمته الله directed Yazīd b. Abī Sufyān, 'Amr b. al-ʿĀṣ and Shuraḥbīl b. asana as he was sending them to Syria:

"Do not drown or burn date-palm trees. Do not kill any animal. Do not cut down a fruit-bearing tree. Do not demolish a church. Do not kill any children or old people or women. Soon you shall come upon people who have secluded themselves in cloisters; you must leave them to engage in that for which they have secluded themselves."¹

Reported by al-Bayhaqī, al-Taḥāwī, Ibn 'Asākir and cited by al-Hindī.

٥٧ / ٥. وَرَوِيَ مِثْلُهُ لِعُمَرَ بْنِ الْخَطَّابِ رحمته الله كَمَا ذَكَرَهُ الطَّبْرِيُّ فِي تَارِيخِهِ: هَذَا مَا أَعْطَى عَبْدُ اللَّهِ عُمَرُ أَمِيرُ الْمُؤْمِنِينَ أَهْلَ إِبِلْيَاءَ مِنَ الْأَمَانِ، أَعْطَاهُمْ أَمَانًا لَا تَنْفُسُهُمْ وَأَمْوَالُهُمْ وَلَكِنَّا نَسِيهِمْ وَصُلْبَانِهِمْ، وَسَقِيمِيهَا وَبَرِيئِيهَا وَسَائِرِ مِلَّتِهَا، أَنَّهُ لَا تُسَكَّنُ كَنَائِسُهُمْ وَلَا تُهْدَمُ وَلَا يُتَقَصُّ مِنْهَا وَلَا مِنْ حَبْرِهَا، وَلَا مِنْ صَلْبِيهِمْ، وَلَا مِنْ شَيْءٍ مِنْ أَمْوَالِهِمْ، وَلَا يُكْرَهُونَ عَلَى دِينِهِمْ، وَلَا يُضَارُّ أَحَدٌ مِنْهُمْ، وَلَا يُسَكَّنُ بِإِبِلْيَاءَ مَعَهُمْ أَحَدٌ مِنَ الْيَهُودِ.

57/5. A similar report has been reported from 'Umar b. al-Khaṭṭāb رحمته الله as has been narrated by al-Ṭabarī in *Tārīkh al-umam wa al-mulūk*:

"This is the covenant of security and protection from the servant of Allah, 'Umar, the Commander of the Faithful, to the people of Jerusalem. He grants them security in their lives, properties, churches, crucifixes and to their ill and their healthy and their entire religious community. Their churches are not to be occupied, demolished or decreased in number. Their churches or crucifixes should not be desecrated, or anything else of their property. They are not to be

¹ Set forth by •al-Bayhaqī in *al-Sunan al-kubrā*, 9:85 §17904. •al-Taḥāwī in *Sharḥ Mushkil al-āthār*, 3:144. •Ibn 'Asākir in *Tārīkh Madina Dimashq*, 2:75. Cited by •al-Hindī in *Kanz al-ummāl*, 4:203 §11408.

proselytized, and no one amongst them is to be harmed in any way. And none of the Jews are to reside with them in Jerusalem [due to the severe enmity between them in those days].”¹

٦/٥٨. عَنْ عِكْرِمَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قِيلَ لِابْنِ عَبَّاسٍ: أَلِلْعَجَمُ أَنْ يُحْدِثُوا فِي أَمْصَارِ الْمُسْلِمِينَ بِنَاءً أَوْ بَيْعَةً؟ فَقَالَ: أَيُّمَا مِصْرٍ مَصْرَتُهُ الْعَرَبُ فَلَيْسَ لِلْعَجَمِ أَنْ يَبْنُوا فِيهِ بِنَاءً، أَوْ قَالَ: بَيْعَةً، وَلَا يَصْرِفُوا فِيهِ نَاقُوسًا، وَلَا يَشْرَبُوا فِيهِ خَمْرًا، وَلَا يَتَّخِذُوا فِيهِ خَنْزِيرًا أَوْ يُدْخِلُوا فِيهِ، أَيُّمَا مِصْرٍ مَصْرَتُهُ الْعَجَمُ يَفْتَحُهُ اللَّهُ عَلَى الْعَرَبِ وَنَزَلُوا يَعْنِي عَلَى حُكْمِهِمْ فَلِلْعَجَمِ مَا فِي عَهْدِهِمْ، وَلِلْعَجَمِ عَلَى الْعَرَبِ أَنْ يُؤَفُوا بِعَهْدِهِمْ وَلَا يَكْلَفُوهُمْ فَوْقَ طَاقَتِهِمْ.

رَوَاهُ ابْنُ أَبِي شَيْبَةَ وَالْبَيْهَقِيُّ وَابْنُ رَجَوَيْهِ وَذَكَرَهُ ابْنُ قُدَّامَةَ وَالْمَقْدِسِيُّ.

58/6. 'Ikrima related that ('Abd Allāh) b. 'Abbās رَضِيَ اللَّهُ عَنْهُ was asked:

“Is it permissible for non-Muslim citizens to construct new houses and places of worship in Muslim cities?” He said: “The cities that are raised by Muslims, therein the non-Muslim citizens do not have the right to build a new house or a place of worship or to ring the bell (to summon the congregation) or drink alcohol or farm pigs. As for the rest of the cities raised by non-Muslims that Allah conquered at the hands of Muslims and they embraced obedience to (Arab) Muslims, there they have the same rights as settled in the covenant of protection. And it is binding on the Arabs to fulfil the rights of non-Arabs and the latter should also not be burdened beyond their capacity.”²

Reported by Ibn Abī Shayba, al-Bayhaqī, Ibn Zanjawayh and

¹ •Al-Ṭabarī, *Tārīkh al-umam wa al-mulūk*, 2:449.

² Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 6:467 §32982. •al-Bayhaqī in *al-Sunan al-kubrā*, 9:202 §18496. •Ibn Zanjawayh in *Kitāb al-amwāl*, p. 328. •Ibn Qudāma in *al-Mughnī*, 9:283. •al-Maqdisī in *al-Furū'*, 6:250. •Ibn al-Qayyim in *Aḥkām ahl al-dhimma*, 3:1181, 1195, 1235. •Ibn Ḍawwān in *Manār al-sabīl*, 1:283.

cited by Ibn Qudāma and al-Maḡdisī.

٧/٥٩. وَرُوِيَ مِثْلُهُ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ كَمَا ذَكَرَهُ الْبَلَاذِرِيُّ: فَلَمَّا اسْتَخْلَفَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ رضي الله عنه، شَكَى النَّصَارَى إِلَيْهِ مَا فَعَلَ الْوَلِيدُ بِهِمْ فِي كَنِيسَتِهِمْ، فَكَتَبَ إِلَى عَامِلِهِ يَا مَرْءُ بَرِّدْ مَا زَادَهُ فِي الْمَسْجِدِ.

59/7. Al-Balādhurī related about ‘Umar b. ‘Abd al-‘Azīz:

“When ‘Umar b. ‘Abd al-‘Azīz رضي الله عنه became the Caliph, the Christians complained to him about al-Walīd’s seizure of church property. He dictated orders to his governor there, commanding him to return to them the portion of the church that was added to the mosque. [It was implemented.]”¹

• قَالَ الْحَافِظُ ابْنُ كَثِيرٍ فِي تَفْسِيرِ الْآيَةِ ﴿لَا إِكْرَاهَ فِي الدِّينِ﴾: لَا تُكْرِهُوا أَحَدًا عَلَى الدُّخُولِ فِي دِينِ الْإِسْلَامِ، فَإِنَّهُ بَيِّنٌ وَاضِحٌ جَلِيٌّ دَلَالَتُهُ وَبَرَاهِينُهُ. لَا يَحْتَاجُ إِلَى أَنْ يُكْرَهَ أَحَدٌ عَلَى الدُّخُولِ فِيهِ.

Ibn Kathīr explained this Qur’ānic verse: *«There is no compulsion in Dīn (Religion).»*² in the following words: “Do not coerce anyone to embrace the religion of Islam, for its proofs and evidence are clear, obvious and manifest. There is no need for anyone to be coerced into embracing it.”³

• ذَكَرَ الْإِمَامُ أَبُو بَكْرٍ الْجَصَّاصُ فِي ‘أَحْكَامِ الْقُرْآنِ‘ قَوْلَ الْإِمَامِ حَسَنِ الْبَصْرِيِّ فِي تَفْسِيرِ الْآيَةِ: ﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْدَمَتْ صَوْمِعٌ وَبَيْعٌ وَصَلَوَاتٌ وَمَسْجِدٌ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا﴾. يَدْفَعُ عَنْ هَذِهِ مُصَلِّيَاتِ أَهْلِ الدِّمَةِ بِالْمُؤْمِنِينَ.

¹ • Al-Balādhurī, *Futūḥ al-buldān*, p. 132.

² Qur’ān 2:256.

³ • Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azīm*, 1:310.

In his commentary on the verse *And had Allah not been repelling one class of human society by the other (through progressive struggle and persistent toil), the cloisters, synagogues, churches and mosques (i.e., religious centres and places of worship of all religions) would have been ruined where Allah's Name is abundantly commemorated.*¹, Imam Abū Bakr al-Jaṣṣāṣ quoted the words of Imam al-Ḥasan al-Baṣrī: "Allah uses the believers as a means to prevent the destruction of the places of worship belonging to the non-Muslim citizens."²

• وَيَزِدَادُ الْإِمَامُ أَبُو بَكْرٍ الْجَصَّاصُ فِي تَفْسِيرِ الْآيَةِ السَّابِقَةِ: فِي الْآيَةِ دَلِيلٌ عَلَى أَنَّ هَذِهِ الْمَوَاضِعَ الْمَذْكُورَةَ لَا يُجُوزُ أَنْ تُهْدَمَ عَلَى مَنْ كَانَ لَهُ ذِمَّةٌ أَوْ عَهْدٌ مِنَ الْكُفَّارِ.

Imam Abū Bakr al-Jaṣṣāṣ continued: "Within this verse is a proof that it is impermissible to destroy the aforementioned places of worship belonging to those of the non-Muslims who are citizens or under a guarantee of protection."³

So in other words, it is the responsibility of the Islamic state to provide them complete protection in all circumstances. Every community safeguards its own values and culture and it is their right to do so. So the Muslims have been ordered to protect the places of worship belonging to the non-Muslims, despite religious differences.

• قَالَ الْعَلَّامَةُ ابْنُ الْقَيِّمِ فِي كِتَابِهِ 'أَحْكَامُ أَهْلِ الذِّمَّةِ': يَدْفَعُ عَنْ مَوَاضِعَ مُتَعَبِّدَاتِهِمُ بِالْمُسْلِمِينَ... كَمَا يُحِبُّ الدَّفْعُ عَنْ أَرْبَابِهَا وَإِنْ كَانَ يُنْغِضُهُمْ، وَهَذَا الْقَوْلُ هُوَ الرَّاجِحُ، وَهُوَ مَذْهَبُ ابْنِ عَبَّاسٍ.

Ibn al-Qayyim writes in *Aḥkām ahl al-dhimma*: "Allah

¹ Qur'ān 22:40.

² •Abū Bakr al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*, 5:83. •Ibn al-Qayyim, *Aḥkām ahl al-dhimma*, 3:1169.

³ •Abū Bakr al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*, 5:83.

uses the believers to defend their places of worship.... Moreover, it is obligatory for him [the believer] to defend their objects of worship, even though he detests them. This is the correct position and the view maintained by Ibn 'Abbās.”¹

• فِي أَرْضِ الصُّلْحِ إِذَا صَارَتْ مِصْرًا لِلْمُسْلِمِينَ، لَمْ يُهْدَمْ مَا كَانَ فِيهَا
مِنْ بَيْعَةٍ أَوْ كَنِيسَةٍ أَوْ بَيْتِ نَارٍ.

“When a territory under treaty becomes a territory of the Muslims, no church, sanctuary or Zoroastrian temple that was there before should be demolished.”²

¹ • Ibn al-Qayyim, *Aḥkām ahl al-dhimma*, 3:1169.

² • Abū Bakr al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*, 5:83.